PREFACE.

THIS, like its predecessor * on a similar occasion elsewhere, has no pretension to be a History. It is merely a rough and hurried sketch of leading points in the Story of the Family and State, drawn from Tod, Cunningham and other Authorities and supplemented by information from local sources.

Though thus, in some sort, it may be a handy clue to the History of Amber and Jaypur, it is not in any way, a Guide-book to the sights of these Places.

* [" Chitor and the Mewar Family"—November 1881]

CONTENTS

JAYPUR—CITY AND STATE.

JAYPUR, the City of Victory, so called after Maharaja Sawae Jay Singh II, who founded it in A.D. 1728, is the modern capital of the State now known by the same name, though formerly bearing those of DHUNDHAR and AMBER, the Ruling Family of which, with sundry variations of fortune and Territorial sway, and some changes also of Capital, has ruled in this part of Rajputana for the last eight centuries,—or nine, according to local annals, prior to which, again, it had long reigned farther to the East, in NARWAR and GWALIAR.

Clan of the Jaypur Family.

THE Jaypur Chief is the Head of the *Kachhwaha* or *Kushwaha* Clan of Rajputs, which is one of the 36 Royal Races, and is of the Solar Line tracing descent from Kush one of the sons of *Rama*, the celebrated King of Ayodhya the capital of the Kosala country, corresponding with the modern Oudh.

To this day the annual festival of the *Sun*, called the Bhan-Saptami, held on the 7th of the light half of Magh month [January—February] is celebrated with special magnificence at Jaypur. Brought down from the Temple of the Sun which crowns the Galta Pass over the Eastern Ridge, and through the Suraj-Pol or Sun-Gate of the city, the golden representation of the Sun God is placed in a chariot drawn by white horses, and taken thus in grand procession, joined by the Reigning Chief, through the central street to the fountain in the Amber Square of the Capital passing round which it is then similarly conducted back to its elevated Fane.

Early Migration

To Gwaliar and Narwar

THE descendants of Kush are said to have migrated first Southward across the Ganges to the Son River, overhanging which they founded the famous Hill Fortress of Rohtasgarh,—and subsequently Westward to Lahar between the Sind and Pahuj Rivers, some distance above their junction South of the Jamna, where the district still bears their name, being known as Kachhwahagar;—and thence about 50 miles farther west to Gwaliar in A.D. 275, and from it, as for South again, to Narwar, which latter, as Fort, City, and Capital of his Kingdom, Raja Nal is said to have founded in A.D. 295.

Reign in Gwaliar and Narwar.

THE story has it that a Hermit at Gwaliar had foretold the Kachhwaha Dynasty there would last as long as its chiefs adopted the surname of *Pal*. Possession for many generations however made them at last oblivious of the fated word,—when, according to the most prevalent version, in the time of Sodha Pal's son Tej Karn known commonly as Dulha Rae, the Kingdom of Narwar and Gwaliar passed from their hands,—this event being reckoned by Tod, from Rajputana annals, as occurring in A. D. 967, by Cunningham from Gwaliar sources and other computations, in A. D. 1129 ; and, by Local chronologies now consulted, in various years, more nearly approaching the former than the latter.

The date given by Cunningham should however, from his later and wider means of information and critical comparison, be the more correct,—and it will be noticed that what is taken by this reckoning from the period of Kachhwaha rule in Rajputana is

added to its sway in Narwar and Gwalior, summing up in regard to which he remarks on—"the long duration of the Kachhwaha Sovereignty, which . . . . . . most probably endured for a period of 854 years, or from A. D. 275 to 1129.

To Dhundhar [in Rajputana.]

AS in the date, so in the manner of leaving the Narwar-Gwaliar Kingdom there is some variety of legend, as the authorities quoted by Tod describe Dulha Rae, as ousted in infancy by an uncle [about A. D. 967], and his being then brought up at Kho in the Hills 4 or 5 miles South East of the modern city of Jaypur, over the Minas of which place the young Rajput, on attaining manhood, and being joined by some of his clansmen, soon established his mastery, whereon he, soon after, married the daughter of the Birgujar chief of Dosa about 35 miles South East of Jaypur, which chief, having no son of his own, subsequently made him his successor.

On the other hand those quoted by Cunningham describe Tej Karn, known also as Dulha Rae being supplanted, when a young man within a couple of years of his accession [in A.D. 1127] by his sister's son a Parihar Rajput, whom, during his prolonged absence to marry the daughter of Raja Ran Mal of Dosa, he had left in charge at Gwaliar, but both accounts agree as to his marrying this Princess

and succeeding to her father's chiefship. [It may be noted that the Parihar Dynasty thus founded by his relative had no long continuance as Gwaliar was taken Shamsuddin Altamsh the slave King of Delhi in A. D. 1231.]

While the account quoted by Tod is known at Jaypur, another, chiefly current here in the Bardic chronicles, is that Sodha Pal's father, undergoing a religious turn of mind, resigned Gwaliar to his sister's son, and lived in retirement with his family in that Territory, till his death in Sumbut 1023 A.D. 967 [this is Tod's date for his grandson's coming to Dhundar]. Subsequently Sodha Pal's son Dulha Rae, tiring of seclusion, went forth to seek new lands, and conquering Dosa from the Bargujars called his father there.

This account denies a marriage with the Bargujar chief's daughter, [as being also of the Solar race, and not then separated from the Kachhwahas by the hundred generations necessary to legalise marriage between them, though this is a mistake according to the reckoning in Tod], and states that Dulha Rae had already been married to a Chauhan Princess of Mora-Silaris, 40 miles South East of

Dase, and that it was, in fact, by the counsel of his Chaldean connections that he directed his course to the latter place, and, with their co-operation, took it after approaching with his retainers in the guise of a great convoy of merchants.

THE DHUNDHAR RAJ

REGARDING the migration and settlement thus in what is now known as Rajputana,—Cunningham writes —"The Kachhwahas lost Gwaliar in the beginning of the twelfth century, and, before the end of it, they were firmly established in Dhundhar"

Long too as their reign had been in their earlier home, viz nearly 7 centuries according to Tod, or $8\frac{1}{2}$ by Cunningham, it was however, but the forerunner of equally long or still longer Rule in Rajputana, as Tej Karn, the emigrant from Narwar, laid the foundations here of a State which, under the successive names of Dhundar, Amber and Jaypur, has lasted, through many vicissitudes of its own fortune and of Imperial Powers, until the present day when it flourishes now under the benign influence of the Empress of India

The Dhundhar Country.

AT the time of Dulha Rae's migration, the country of which the present city of Jaypur is the centre was studded, partly with small Rajput chiefships, but largely also with powerful communities of Minas, each under its own Chief, though all confederated, when time and mutual feuds allowed, against outer enemies, while both classes of Chiefs were, more or less, under the paramountry of the Tuar Rajput Dynasty of Delhi.

The general name of the tract was *Dhundhar*, traditionally said to be after a Demon-king *Dhundhu*, who had once tyrannised in these parts. A cave at the Galta Glen, in the Range immediately East of Jaypur, is ascribed to Dhundhu, and a stream, 4 or 5 miles farther East, rising North of Amber, and flowing Southward flanking the Jaypur Hills, is called the Dhundhu River, whence, says Cunningham, the country on either side was known as Dhundhwara or Dhundhar.

It may however be noticed as a contribution to the subject, that the word *Dhundh* is applied to

a waste desert-like place, as great part of the country here must then have appeared, with its broad stretches of arid sand, and plains mostly untilled, before the comparatively advanced Rajput superseded the more primitive Mina, and gave a stimulus to the labors of civilisation.

The Minas.

THE *Minas*, in some respects, are here what the Bhils are in Mewar, *viz* the wilder race who preceded the Rajputs,—but there are important differences, as the Mewar Bhils form a numerous and closely aggregated community in a strong hilly country, and are still little touched by any admixture of race,—whereas the Minas are much more scattered, and intermingled with the general population in an open country, and it is said there are few now of purely Mina blood. They are the hereditary robbers and watchmen of these parts. The former occupation is now almost suppressed, but they are staunch and faithful in the latter, and, under improved Government, they are gradually turning more and more to cultivation and honest service.

From the *Mers* of the Merwara Hills near Ajmere, with whom they are sometimes compared, there are still stronger points of difference, as the former were, from an early period, a mixed body, recruited from the wildest spirits of all the highest races around, so that turbulent as they were in times of surrounding anarchy or weakness, they naturally

and speedily, in accordance with the instincts of the superior races, settled down into sturdy cultivators, as soon as the hand over them was not only strong, but also just and firm.



The Leader into Dhundar.

THE meaning attached by Cunningham to the appellation Dulha Rae, *viz* "Bridegroom Prince" appears generally unknown at Jaypur [as well as his original name Tej Karn, which two points also are not mentioned by Tod who writes the name simply as Dhola Rae, (and that of his father as Sora instead of Sodha).

Cunningham remarks that his Mss. *from* Gwaliar, *Jaypur and Bikaner, all spell* the name as *Dulha*, while Kharg *Rae*, one of the old writers he consult ed, calls him indifferently Tej Karn and Dulha.

The Gwaliar Annalists quoted, indeed, clearly imply that the appellation was given in connection with his distant marriage trip, its duration for a whole year, and the transfer of territory resulting.

The *name* is, I find, at *Jaypur* plainly written Dulha or Dulhe, pronounced almost as Duleh, but, while the word is here used as the original name without any special meaning attached, it is acknowledged to be the same word which ordinarily means Bridegroom.

It may be noticed that a Charan Bard who had just told me Dulha was the Prince's only and original name, found it, in his own Hindi book in my presence, written as Hem Deo Duley Rae, showing that the latter was an added appellation or popular title, whatever the first name may have been

In a translation of the Gwaliar-namah, a manuscript in the Persian character, I find it written Panj Karn, with the same story of marriage and transfer of territory following,—but here the change of reading from Tej to Panj is easily intelligible, owing to the careless formation of letters and omission of vowel and letter-points frequently found in *Persian writings*. Had the word Hem, at a former *stage of transcription* been derived from one of them, *even it might have* been a misreading of Tej.

The several *versions may now be brought to*gether for comparison.

Tod's Rajputana [illegible] as ousted *when a child by an uncle in* [illegible] and his coming *to* [illegible] which place, *he married the* [illegible] of Dosa, *and succeeded to* [illegible]

tions no other name, and no meaning as attaching to the one given.

Cunningham's Gwaliar Annalists mention his leaving home when a young man in A. D. 1128 a year after his accession, and going to marry the Dosa Princess, which trip occupied him for a year, by which time his Parihar nephew had supplanted him, and his then staying at Dosa to reign there. His name is given as Tej Karn, though popularly called Dulha Rae in connetion with his marriage and its Territorial results.

Although the version quoted by Tod is known at Jaypur, it is not the one given by the State Chronicles, which say that, after the death, in A. D. 967, of his Grandfather, who had resigned the Kingdom to a nephew, Dulha Rae went forth to seek new lands, and coming to Dosa, conquered the Bargujars and reigned there. It is not said that he married the Bargujar Chief's daughter, but that he was already married to the daughter of the Chauhan Chief of Mora. Dulha Rae is mentioned generally as the Prince's proper name, without any special meaning attached, but evidence, in the Jaypur chronicles themselves, is not wanting that it was an added appellation or

popular Title, which has here supplanted even the memory of his original name.

While prominence has naturally been given, in the foregoing paragraphs, to the versions of Tod and Cunningham, it has seemed right also to give the account prevalent at Jaypur, although the dates computed by Cunningham appear, on many grounds to be, without doubt, the more correct.



Gradual Conquest.

THE narrative given by Tod describes that Dulha Rae after first establishing himself at Kho, and next succeeding peacefully as Raja of Dosa, presently subdued the Minas of Mach, and moving his Capital there, named it Ramgarh after his famous progenitor :—and that he subsequently extended his local connection by marrying the Princess Maroni, daughter of the Chauhan King of Ajmere.

It adds that it was in returning with her, on one occasion, from the Jamway Mata shrine, that he was beset by an overwhelming force of confederate Minas, and, after slaying many, was himself slain.

The local Chronicle already mentioned narrates however that after the conquest, rather, of Dosa, and the subsequent capture of Mach from the Minas, followed by the building of Ramgarh, Dulha Rae next took Kho and Gatur Ghati, in the former of which places his father Sodha Deo or Sodha Pal died in Sumbut 1063 or A.D. 1007. It continues that, receiving an urgent summons from his relative at

Gwaliar who was beseiged by an enemy from the Dekhan, he, Dulha Rae marched with an army and drove off the invader, but was severely wounded, so that, on his return, he died of his wounds at Kho in Sumbut 1093 or A.D. 1037.



Jamwa Ramgarh.

THE same chronicle gives the legend of the first fierce fighting at Mach, and of Dulha Rae, with most of his men being left for dead on the battle field, when, at midnight, the Goddess Mata, the great Mother, appeared to him, and healing his wounds promised him victory, whereat he, incredulous, asked how that could be, when all his men were slain, and he alone was left. She however restored them also, so that, *after retiring to* Dosa, he and his retainers presently returned and *this time* were victorious, in memory of which the Goddess commanded him to build her a Temple there, on the Hill which, till them, had merely a rude and rustic shrine, and to call it the Jamway Mata, instead of its older name Budhway.

The Ramgarh then founded is now distinguished from other places of similar name as Jamwa Ramgarh, and still, after all these centuries, every Jaypur Chief has to perform certain religious ceremonies at the Hill shrine of Jamway Mata.

A point of modern interest near Jamwa Ramgarh is that the Gorge, through which the Banganga River there flows, affords a splended site for a massive Dam, which would create one of the largest artificial Lakes in the world, irrigation from which might guard many square miles from all risk of famine, but the work has hitherto been suspended through the misapprehension of a neighbouring State fearing damage to itself, though the Dam would be fifty miles from the Frontier.

CAPTURE OF AMBER.

DULHA RAE'S son Kankal Rao, according both to Tod and the local annals, still farther extended the Kachhwaha conquests in Dhundar. The latter mention his taking Amber, but the former ascribes this to his son Maidal Rao, whose name however does not appear in the list of his sons given in the local narratives now consulted.

Here some farther confusion has to be noticed, as Tod styles Kankal a posthumous son by the Chauhan Princess, who escaped enceinte when her husband was slain in returning from Jamway Mata, while the local annals, placing Dulha Rae's death in Sumbut 1093 A. D. 1037, date that of Kankal in Sumbut 1096 A. D. 1040 i. e. only 3 years later, between which years A. D. 1037 and 1840 they state Amber was taken. Tod does not give the year for Amber, but Brooke, agreeing nearly with the above, mentions 1037.

This, however, according to Conningham's reckoning of Dulha Rae's migration in A. D. 1128 must be above a century too early, so that the real year of Amber being taken was probably nearer A. D. 1150.

The legend of miraculous aid by the Goddess Mata to Dulha Rae, and her injunction to raise a Temple to her fame, formerly told of the conquest of Mach, is repeated with even greater detail regarding the terrible struggle in the Hills before the capture of Amber by his son Kankal. Raised himself by Mata from the heaps of dead, all of his men, whom, by her direction, he called, also rose up, healed and whole, so that the astonished Minas, finding their slain assailants of the one day, alive and attacking again the next, submitted even before they were exhausted.

A Temple was accordingly built at Amber, on the site it is believed of a still older, but ruder shrine, and ever since to this day, a goat is every morning beheaded in sacrifice at this fane of Amba Mata, which farther, is periodically visited, for religious ceremonies, by every Chief of Jaypur.



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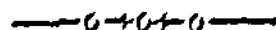
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PEACE WITH THE AMBER MINAS.

BUT though the Amber Minas were conquered, and their Capital taken, they were not wholly subdued. Their clan had been the most powerful, their position the strongest, and their Chief the Head of the whole Mina confederation.

The Kachhwaha Prince, in now making Amber his own Capital, granted them, for peace sake, favorable terms. They received a number of villages, and were taken into the Prince's service with the right to guard the Amber citadal and Treasury,—and these rights, after the lapse of seven or more centuries, they still hold.

Indeed so jealous are they of their Amber trust, that a Mina Sipahi of the guard has been known to kill his son, when suspected of dishonesty in respect to his charge.

The Amber Raj.

FROM this time, *i.e.*, probably from about A.D. 1150 rather than 1037 as in the Local Annals, the Kachhwaha Raj, previously known by the name of the Country, 'Dhundhar, began to be called after that of the Capital *Amber*, as, in more recent times, the same tendency has prevailed, and the latter has been superseded by Jaypur.



Pajjawan's Reign.

Death about A. D. 1192.

PASSING over Kankal Rae's two next successors, Hannoji and Janhar Deo, we come to Pajjawan or Pajun, a Chief famous of himself, and who farther brings Amber Annals into touch with the General History of India, in which, from his time onwards, this State has occupied a position of note.

Pajjawan married the sister of Prithi Raj the Chauhan King of Ajmere, who, succeeding the Tuar Dynasty, at Delhi, became the last Hindu Emperor, or Sovereign Paramount reigning from that Imperial Capital.

He was one of Prithi Raj's leading generals and was twice engaged in repelling Musulman invasions from the North West, in one of which he defeated Muhammad Shahab-ud-din Ghori in the Khaibar Pass and drove him back. He was chiefly instrumental in the conquest of the Chandela Rajputs at Mahoba in Bundelkhand, where he was then appointed Governor, and he was one of the sixty four

Chiefs who aided Prithi Raj in carrying off the Rath or Princess of Kanauj But on the first of the five day's continuos battle which ensued on their retirement Pajun was slain covering the Rear guard of the force

Such is the account quoted by Tod from the Bard Chand, and the local annals here similarly refer his death to that battle with Jay Chand the Rathor King of Kanauj

Cunningham however, and also some local accounts place it rather in the subsequent battle at Narana in A D 1193, between Prithi Raj and the previously repulsed Mohammad Shab ud din Ghori in which battle Prithi Raj was defeated, and, being captured, was murdered in cold blood

Though the precise date of the Kanauj battle is doubtful, it was shortly before that of Narana as it was the weakness produced by the Chauhan and Rathor feuds, which left Prithi Raj to fall to the invader the one year, as did Jay Chund the next though he himself, from jealousy of the Chauhan, is said first to have favored the invader

Practically thus the death of Pajun may, with some credibility, be placed about A. D. 1191-3. But as the local Jaypur annals, while connecting it with the Kanauj battle, date it in Sambat 1151 or A. D. 1094-5, they have evidently, as remarked by Cunningham, made, at this stage of their chronology, a mistake, as near as may be, of just one century which mistake, if one follow the same authority, appears to have increased to about a century and a half, when the successions are reckoned backwards to Dulha Rae and his coming, while it has gradually been eluminated in the succeeding generations, until at last the chronology of the local annals and that of general Indian History come into agreement.—

This seems the more probable as the six successors of Pajun, are credited in the local Chronologies with reigning 272 years and 8 months, or an average of 45½ years each, a very extraordinary length for a consecutive series in those times of constant turmoil, frequent battle, and ever imminent premature death.

After the earlier chronology has thus been somewhat cleared, this Sketch can proceed with greater ease, noticing the more distinguished Chiefs, and passing over the others

Uday Karn.

About A. D. 1367 to 1388.

SEVENTH in descent from Pajjawan came Uday Karn, from one of whose younger sons Barsingji, through his grandson Naru, is descended the Naruka section of the Kachhwahas, to which belong the Rao Raja of Alwar a Territory now constituting a separate Principality, and the Raja of Uniara, and other Chiefships still in Jaypur. While, from another son Balcji, through his grandson Shaikhaji, sprang the Shaikhawat Section of the Kachhwahas, who, fighting for their own hand in troublous times, overcame the Musulman holders of the North-West of the Territory, a broad tract since known as Shaikhawati and now held by them as Fendatories of the Jaypur State.



P[illegible] J[illegible]

A. D. 150[illegible] to 159[illegible]

F[illegible]

Bhar Mal.

A. D. 1548—1574.

AFTER a period of some 20 years, occupied by intestine feuds and brief tenures of power, Bhar Mal was the next distinguished Prince. Meanwhile the power of the Musulman Emperors had been growing, and, situated as Amber was on the route between the seats of their power in Dehli and Agra on the North and East, and Musalman conquests farther South, in Ajmere, Malwa aud Gujarat, Bhar Mal naturally felt the neccessity of acknowledging the Emperors' supremacy. Attaching himself to Baber's fortunes, he afterwards received from Humayun, before the Pathan usurpation, the Mansab or Dignity of a Commander of 5000, as Raja of Amber.

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Narwar again.

HERE, for a short time, under a side light, the old home of the Kachhwahas comes again into view, as a son of Bhim Sing, one of the younger brothers of Bhar Mal, was, under the new relations with the Emperors, appointed, some time before A.D. 1600, Raja of Narwar, where this branch continued, with perhaps temporary interruption, until recent times. About A.D. 1696 the Fort appears to have been in the possession of the actual Ruler of Jaypur, the great Sawae Jey Sing II. Near the close of last century the Mahrattas, under Sindia, captured the Fort from the Raja Manohar Sing, after which, however, his son Madho Sing stoutly kept up the struggle in guerrilla fashion, until at last settled down in the Estate of Paron, in which he was succeeded by his son Man Sing a man of some note in the stirring times of 1857—9, and a sturdy Rajput like his father.

Bhagwan Das.

A.D. 1574—1590.

BHAGWAN DAS, son of Bhar Mal succeeded. He was a friend of the great Akbar, to whose son Selim, afterwards the Emperor Jahangir, he gave, in A. D. 1586, a daughter in marriage, who became the mother of the ill fated Prince Khusru.

Here may be mentioned the *Kos-Minar* pillars of Akbar, which may be seen streching across the country past Jaypur, marking the distance and route from Agra to Ajmere. The Kos here is about 2 miles, and the pillars, large and conical structures of massive masonry, have of late years been kept in repair by the Jaypur Government.



Man Sing.

A. D. 1590—1615.

MAN SING nephew and successor of Bhagwan Das is described as one of the most brilliant characters, alike at the Emperor's Court, and in Indian Military History. He conquered Orissa for the Empire and made Assam tributary, and he held at various times the Governments of Bengal and Behar, the Dakhan and Kabul, in which latter country, then a dependency of India, he maintained, with his Rajputs, the Imperial authority amid many and varied difficulties.

Of that distant Viceroyalty interesting relics still exist at Jaypur [among other things] in a number of old Persian Carpets, brought back by him from Kabul, and which, after lying unconsidered or forgotten for more than a couple of centuries have, within the last few years, been brought out of the store-chambers of the palace, and are found of such beautiful design and tone, that they are of signal value as examples for modern art. Indeed, within a few days of writing this [November 1885] a fresh

find of carpetry, two centuries old, has just been discovered at Amber.

During his varied service in India proper, Man Sing obtained grants of land in several cities of the Empire, Benares &c., in which he erected great structures, Palaces and Temples, still called, after him, by the name of Man Mandir.

JAGAT SING I.

A.D. 1615—1622.

The Jhalai branch.

JAGAT Sing [Tod says Bhao Sing] succeeded his father Man Sing, and may be mentioned, as from a younger son of his, named Jhujhar Sing, who received the fief of Jhalai, is descended the branch which is considered the nearest now to the reigning family in case of failure of the direct line, as the conduct of Kirat Sing, a younger son of Jay Sing I, next to be mentioned, who received the Kama estate, and, in the ordinary course would have occupied that position was held to exclude his branch from all rights of succession to the Throne.



JAY SING I. THE MIRZA RAJA.

A. D. 1622—1668.

SECOND after Jagat Sing, came Jay Sing 1, on whom the Title of Mirza Raja and a Mansab of 6000 were conferred by the Emperor. Like his predecessor just named he was a great Military Commander, and rendered valuable service in that capacity to Aurangzeb.

He it was who brought the famous Sivaji, the Founder of the Mahratta Power, to Court under a pledge of safety from himself, but finding a risk of this not being respected, afterwards aided in his escape.

So powerful was the Mirza Raja, with many thousand Rajput Cavalry under him, and numerous Chiefs at his command, that at last the Emperor Aurangzeb is said to have thought him too powerful, and so to have compassed his death.

Sawai Jaysing II.

A. D. 1700—1714.

FOURTH after the Mirza Raja followed Jay Sing II, who is distinguished by the prefix *Sawae.* ° This word, meaning one and a quarter, or something extra to the ordinary unit, was conferred by the Emperor as aptly signifying Jay Sing's superiority over the common run of men, and it is still retained by his successors, and even applied to the State itself which is styled *Sawae Jaypur.*

During the latter years of Aurangzeb's reign Jay Sing II served with distinction in the Dekhan, and, on that Emperor's death, supported Prince Azam and his sons in the war of succession. When this ended in favor of Prince Muazzim, who assumed the title of Bahadur Shah or Shah Alam I, the latter wished to seize Amber and dispossess Jay Sing, who, however stood on his rights, as the Hereditary Chief of the Country and Head of a numerous clan, and drove out the Imperial garrisons, after which he formed relations of friendship with Ajit Sing of Marwar, for mutual preservation against the now growing exactions of the Emperors.

Sawae Jay Sing was altogether a remarkable man, distinguished indeed as a soldier, but still more as a statesman and diplomatist, and most lastingly of all, as an Engineer, Mathematician, Astronomer and Patron of science generally.

The period of his Rule for 44 years, extending from the last 6 of Aurungzeb's reign, through the troubled times which followed, and on to within 4 years of Muhammud Shah's death, abounded in every variety of difficulty and danger, comprising repeated wars of succession and murders of Emperors, the Sayyad *usurpation* of power and nomination of puppet sovereigns, the rise of the manly Sikhs, and sturdy Mahrattas, and the devastations of Nadir Shah.

Yet Sawai Jay Sing steered safely through all. He added to the power and prosperity of his own state, and, in the interests of his brother Hindus generally, he obtained, from the Emperor Muhammad Shah, the final abolation of the Jizya or Poll Tax on Non-Musalmans, which had previously been remitted by Akbar, but was reimposed by Aurangzeb, and he was successively appointed Governor of the Provinces of Agra and Malwa under the Empire.

Amidst all this, however, he found time to work as a man of science. He had Sanscrit translations made of works on Geometry, Trigonometry and the then new system of Logarithms. He built observatories and supplied them with instruments largely of his own devising or improving, at Delhi, Mathura, Benares, Ujjain and in his new Capital Jaypur. The Dials and other larger instruments are of masonry and, some of them of brass, mostly of immense size, as, in those days, the want of delicacy in scientific apparatus had to be compensated as far as possible by magnitude, the gnomon of the great Dial at Jaypur, for instance, being 100 feet high to the top of the cupola which crowns it.

The structures of the Observatory here, though neglected for a century until quite recent years, remain in considerable preservation,—and there are remains also of some of the other observatories, as at Benares,—but the one in the Mathura fort, was, according to Growse, broken up before the Mutiny year, and its materials carted away by a Government contractor.

A number of his smaller instruments also have been preserved at Jaypur, though their use is now

little known, as well as his terrestrial globe, which, amonng other points of interest, shows tho Red Sea open from Mediterranean to Indian Ocean.

From his observations he calculated the latitude of Ujjain to be 23-10, Dr. W. Hunter in 1793 estimated it to be 24 seconds more,—and in Dr. W. Hunter's Imperial Gazetteer of India, 1881, it is entered 23 -11 -10.

Obtaining a copy of the astronomical Tables of De la Hire, published in 1702, he was able to make some corrections in them,—and from a long series of observations of his own, he prepared a set of Tables which, when completed in A. D. 1728, were named in honor of the then Emperor, Zij Muhammad Shahi, or the Tables of Muhammad Shah, and are still used by Indian astronomers in their computations, and in preparing the elaborate calendars needed for the many religious festivals of this country.

The Jaypur Chiefs have still grants of land in various parts of India, dating mostly from Sawae Jay Sing's time [though some may have been obtained in that of Man Sing] and now almost all called

Jay Sing Pura; as e. g. at Benares, Allahabad, Agra, Delhi, Mathura, Bındraban, and Faizabad (close to the ancient Ayodhya)—Other grants also, of the same periods are held in the Dekhan and the Berars.

The Emperor Farukhsir comferred on Jay Sing II the insignia of the *Mahi Muratib* or standard of the Fish and other Emblems in A. D. 1717-8,—and that Monarch's Successor Muhammad Shah bestowed the Title of *Sawae* a few years later.

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The Founding of Jaypur.

A. D. 1728.

SAWAE Jay Sing was munificent in providing Sarais or Rest houses for Travellers, and in other public works,—but that which keeps him most vividly in memory is his laying out the new Capital named after him *Jaypur*, which he founded in Sambat 1784 or A. D. 1728.

The Hill-girt valley of Amber was now too cramped, and the water of its wells, had, from the habitation of centuries, become unwholesome, so he left the valley, and moving 3 or 4 miles to the South chose a spot on the plain, in the mouth of the re-entering angle of the Southern bifurcation of the Amber Hills.

There—in accordance with old Hindu precepts of Architecture, notable for their general neglect in other Indian cities, but also for their strange adaptation to the teachings of modern science, he laid out his Capital in an oblong rectangle of six great blocks of square form, at one end increased by a seventh, with straight

and broad streets crossing at right angles and open ing out into spacious squares at the intersections

Of the main divisions of the city the Palace with its gardens, temples and stables the Observatory and other Courts and the many subordinate build ings, occupies one entire block

So good in its simplicity is the plan of the city, that an idea has sometimes been started that a European may have aided in the design But no grounds actually appear for this idea, and there was plainly no need of such aid, as a scientific man like Sawae Jay Sing, must clearly have been equal to lay ing out a geometric figure with straight lines and right angles,—while the necessity of removal from the cramped position, and crooked ways in the valley of the Amber Hills, must itself have suggested the correction of these inconvenience when a fresh start was being made on an open plain

An able man was sure to gather able assistants around him, and among these the name of Vidhyadhar, a learned Pandit, is still honorably remembered in connection with the scientific and other pursuits of the Prince

The Jaypur State.

THIS State, henceforth to be known by the name of its new Capital, Jaypur, reached the Zenith of its power and fame in the time of Sawae Jay Sing, from his being alike the Chief of an ancient Principality, a really great Man, and a high Officer of the Empire.

After his death in A. D. 1744, troubled times, both without and within the State, long continued with but short intermissions, until the establishment of the British Paramountry in A. D- 1818 brought peace and prosperity in its train.



The Triple Alliance

Udaypur, Jaypur, and Jodhpur.

A glance at the general History of India, outside the Jaypur State, is here necessary. The Musulman Empire of Delhi was now decaying, but ever since the wise policy of Akbar had been forsaken, it was tyrannical and capricious to the Native States, and subject to intrigue and revolution within itself, while a new and aggressive Power was growing up in the Dekhan and rapidly stretching to the North.

Amid the dangers which surrounded them, the three leading States of Rajputana *viz* Udaypur, Jaypur, and Jodhpur had formed an alliance for mutual defence and preservation.

The Maha Ranas of Udaypur had never given daughters in marriage to the Emperors, and refused intermarriage between their family and those of Chiefs who had done so, as *e. g.* the Maharajas of Jaypur and Jodhpur &c., &c., while the practice continued.—One point in the new alliance was that intermarriage of the families should be resumed, but

the Maha-Rana stipulated that a son by an Udaypur Princess in any of them should succeed to his father's State, in supercession of any elder son there might be by the daughter of another House.

The alliance was intelligible, but this stipulation, by upsetting the rule of primogeniture long established and recognised for the succession to chiefships, and thereby certainly inciting Family discord, proved fatal, especially to Udaypur and Jaypur,—and, more especially so, from the means by which it was sought to be enforced.

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Isri Sing.

A. D. 1744-1751.

MAHARAJA Sawae Jay Sing had a son, Isri Sing, already grown up, when he married an Udaypur Princess, by whom he had a son named Madho Sing.

On Jay Sing's death, Isri Sing naturally succeeded, but the Maha-Rana of Udaypur supported his nephew Madho Sing's claims with an army, which was strengthened by a contingent of Troops from Sindia.

It is said that the Maharana's troops, led by his nobles did not care to fight in such a cause; which is possible enough, as Isri Sing was married to a daughter of the Rao of a Salumbar, a senior branch of the Udaypur Family, and the Premier noble of that State who himself, in his capacity of Commander in Chief of the Mewar Troops, led them on the occasion.

At any rate the Jaypur army defeated both them and Sindia's men. The Maharana, indignant at the

conduct of his nobles, sacrificed a considerable part of Mewar, and an enormous treasure, to induce the Mahratta leader Holkar to attack and depose Isri Sing, who succumbed, and presently died in A. D. 1751, being succeeded by Madho Sing.

Consequences of Seeking Mahratta Aid,

THE immediate loss to Mewar of territory and treasure, and the discomfiture of Isri Sing, were the least of the evils entailed by inviting Mahratta intervention in the Rajput quarrels, for the practice once begun was continued, and the Mahrattas, when they had come, generally staid, and, with their allies the Pindaris, dominated and dispoiled all parties, until almost the whole of Rajputana was reduced to a dreadful state of anarchy and ruin, by their ruthless devastations, a condition of matters which continued, more or less, until the entry of the British into the Province in the early part of the century.

Madho Sing I.

A. D. 1751—1768.

MADHO Sing I. was a firm Prince who, with his allies of Marwar, might have held his own against the Mahrattas, had he not, about this time, been harrassed by a new enemy, that Jats, rising into power on the North.

He inherited, in some degree the scientific tastes of his great father, Sawae Jay Sing, and was a liberal patron of learned men at his Court.

He founded the town of Sawae Madhopur, named after himself, near the celebrated fortress of Rinthambhor, which, as will presently be mentioned, came into the permanent possession of Jaypur in his reign, and that town was laid out in the same regular manner as Jaypur.

In the last year of Madho Sing's reign, a great battle was fought with the Jats under Jawahir Mal at Maonda-Mandholi, between Nimka Thana and Babai, 60 miles direct North of Jaypur and 15 South of Khetri.—In this fight Jaypur was victorious, but

lost so many of its chief nobles, slain on the field, that the victory so gained was disastrous.—From this time Partab Sing Naruka, the Rao of Macheri then in Jaypur, began to aim at independence, and ere long succeeded, his descendants, being now the Chiefs of Alwar.

Four days after that fatal victory Madho Sing I died of Dysentry.



RINTHAMBHOR.

THE great Fortress of Rinthambhor, constructed on a large and lofty isolated Hill, about 80 miles South East of Jaypur, in the Hilly country between the Banas and Chambul Rivers, has a history of its own.

Beseiged unsuccessfully in A. D. 1291 by Jalal-ud-Din. the Khilji King of Delhi, and again in 1299, *by Alif Khan brother of his nephew and successor* Ala-ud-Din accompanied by Nusrat Khan Wazir of Allahabad, the latter of whom was there killed,—it was at length taken in A. D. 1300, by Ala-ud-Din in person, after a seige of more than a year, when the Raja, [named Humbur Deo in Brigg's Ferishta] and his family and garrison were all slain.

Subsequently it was lost by the Delhi Kings, and in 1516 is mentioned as belonging to Malwa ; and then in Humayun's time, about 1555, to have been taken by the Raja of Bundi, from whom it was next captured in 1569 by Akbar.

It then became the Head quarters [illegible] Provinces of the Empire dominating [illegible] the South.

In the decay of the Delhi Empire [illegible] of Ahmad Shah and Alamgir II, [illegible] were becoming all-powerful in [illegible] Troops of Malhar Rao Holkar [illegible] account, said to have besieged [illegible] for a dozen years.

This Local account [illegible] Officers, at that time in charge [illegible] Mehta, i.e. respectively a [illegible] and presumably the Military and [illegible]

These, when they could [illegible] would not resign it to the [illegible] make it over to the chief of the [illegible]

This was arranged [illegible] Anup Sing the Thakur of [illegible] of Kandhar, a Jaypur [illegible] of Rinthambhor. When a Jaypur [illegible] was introduced, the Mahrattas withdrew, [illegible] sometime afterwards moved towards Jaypur, but being met by

a force from the latter place, were defeated at Kakor between Uniara and Tonk in *A. D. 1762.*

The acquisition thus of Rinthambhor was in the time of Madho Sing I, about *A. D. 1759,* the last year of Alamgir the second's reign.

The Imperial officers were retained in their posts, and the hereditary dignity of the Kiladari or Command of the Fort was conferred on the Thakur of Pachewar and several of the leading Jaypur nobles, including those of Chaumu and Bagru &c. &c. who all supply contingents for its garrison.

PRITHI SING AND PARTAB SING

A D 1768—1779—1863

AFTER Madho Sing's death his son PRITHI SING II, a minor succeeded, under the guardianship of the mother of his younger half brother Partab Sing, but died while still a young man, after nominally reigning 11 years from *A D 1768 to 1779*

Although Prithi Sing left an infant son, Man Sing, the queen Regent, mother of Partab Sing, a Lady known as the Chandrawatji from being of the Chandrawat section of the Sisodia Rajputs, placed her own son PARTAB SING, then still a minor on the throne, or *Gadi* (*i e* the *cushion of state*)

The child Man Sing is said to have been taken first to his mother's home at Kishengurh and afterwards to Gwaliar, where he grew up but without developing qualities which would [illegible] fitted him for any exalted station

During Partab Sing [illegible] Regency of his mother the [illegible]

secured his independence—and the country was greatly impoverished by Mahratta exactions.

On attaining manhood, Partab Sing proved himself a gallant Prince, but though, in conjunction with Marwar allies, he inflicted a signal defeat on Madhoji Sindia and his Mahrattas at Tunga, about 30 miles South East of Jaypur in *A. D. 1789* nothing could permanently keep the country free from the Mahratta and Pindari hordes, which made Rajputana their hunting ground and preyed on all parties, more especially after the unfortunate battle of Patan, in the Tuarawati District of the North-East of Jaypur, in which a want of unity between the Jaypur and Jodhpur armies led to a defeat by Sindia's trained battalions, which thus retrieved the disaster of Tunga not long after its occurrence, and broke up the Jaypur and Jodhpur alliance.

Partab Sing's rule lasted for 24 years from *A. D.* 1779-1883.

Jagat Sing II.

A. D. 1803—1878.

JAGAT Sing II, Son of Partab Sing, succeeded his father and occupied the Gadi for 15 years, during which period nothing of good fortune for Jaypur has to be recorded,—except that Treaties [presently to be mentioned] were made with the British Government, which alliance by preserving the State from the progressive devastation and disruption which, in later reigns had been sapping its strength, gave it a new start in peace and prosperity.

During this Prince's time the resources of Jaypur were unfortunately much dissipated, and great part even of Sawae Jay Sing's Library was dispersed,—a grievous loss in the interests of Indian History and Science.

TREATIES WITH THE BRITISH GOVERNMENT.

A. D. 1803-1818.

THE following account of our Treaties, then formed with Jaypur, is partly quoted, and partly summarised, from Aitcheson.

"In pursuance of the general policy of the British Government at the commencement of the Mahratta war," a Treaty of subsidiary alliance was concluded by the Marquis Wellesley in December 1803 with Maharaja Jagat Sing.

At first the Chief fulfilled its obligations imperfectly, and Lord Cornwallis, who resolved to abandon the system of subsidiary alliances, declared the Treaty dissolved, but, before this could be communicated to the Maharaja, the latter had heartily co-operated with Lord Lake, who assured him of continued support.

"The policy of Lord Cornwallis, however, was adopted by Sir George Barlow, who, notwithstand-

ing the remonstrances of Lord Lake made both on grounds of good policy and good faith, dissolved the alliance with Jaypur

"The expediency of the dissolution of this alliance was considered to be very questionable by the Home Government who in 1813 directed that Jaypur should again be taken under protection if an opportunity offered

Owing however, to sundry causes the measure had to be postponed till it could be adopted as part of a general scheme for the suppression of the Pindaris

In 1817, when negotiations were renewed, there was at first some hesitation on the part of Jaypur, but the value and indeed necessity, of a Treaty for its own security, soon became apparent to it and a Treaty was accordingly made on 2nd April 1818 in the time of the Marquis of Hastings —whereby the protection of the British Government was extended to the Maharaja (Jagat Singh II) who agreed to pay Tribute and to the other conditions usual in such Treaties

Here may be mentioned, also, the grant in December 1803, by the British Government, of the *Kot Putli* District to the Jaypur Fendatory, Raja Abhi Sing, Chief of Khetri in Shaikhawati, for Military services rendered to Lord Lake, which grant was farther confirmed in 1806.

The District is in the North East of Jaypur adjoining Khetri, and is still enjoyed by that Family.

[illegible]

After the [illegible] of [illegible] one of the most urgent measures for the [illegible] from the condition to which it had been reduced was the establishment of proper [illegible] between the State and its great nobles and [illegible] requiring the relinquishment of all lands [illegible] during the minorities of Chiefs or the weakness otherwise of the Central authority, and ensuring their due subordination in future.—Agreements to this effect were arranged through the medi[illegible] David Ochterlony in May 18[illegible] accession, whereby all the

selves to the Bhatiyaniji Lady to be of good behaviour during her son's minority.

Jay Sing III lived only to 17½ years of age in *A. D. 1835*, leaving an infant son Ram Sing under the guardianship of his mother a Chandrawat Lady.

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Ram Sing II.

Minority period A. D. 1835—18.

ON the death of his father Jay Sing III, Maharaja Ram Sing II, an infant not then two years of age, succeeded under the guardianship of his mother the Chandrawatji Maji.

The latter word meaning Lady-mother, is applied to the Dowager Maharanis, who are each distinguished farther by the name of their parents' clan.

Early deaths of Chiefs, from one cause or other, followed by minorities, and Regencies of Queen-mothers or Majis, had of late years occurred several times in Jaypur, as instanced in the Regencies already noticed, *viz* those of—

The *Chandrawatji Maji*, widow of Madho Sing I, step-mother of the minor Prithi Sing II, and mother of the minor Partab Sing this Lady being thus twice Regent.

The *Bhatiyaniji Maji*, widow of Jagat Sing II, and mother of the minor Jay Sing III.

The *Chandrawatji Maji*, widow of Jay Sing III, and mother of the minor Ram Sing II, [the late Maharaja]

These Ladies, living closely in the Zanana, and being unversed thus in the outer world, were evidently, as the results showed, not qualified for the Government of a State, more especially in difficult times, or even for exercising influence in State affairs. Communication between them and their Ministers could, according to Zanana rule, only be by intermediaries, often of an inferior class, and the uniform results in these cases were enrichment of the Majis, the officials, and the intermediaries, and undue usurpation of privileges by all three parties, together with corresponding disorder and impoverishment of the State.

It would not here be convenient to quote from Tod, Brooke or Aitcheson particulars of the evils and commotions which abounded in the time of the Bhatyaniji Maji, mother of the minor Jay Sing III, up to her death in 1833, and, after this in the time also of the Chandrawatji Maji, until Government was obliged to intervene effectively, in the interests alike

of the young Maharaja Ram Sing, of the State, and of public tranquility.

The evils which had grown in the time of the Bhatyaniji, came to a head in that of the Chandrawatji Maji, whose people, in order to throw discredit on officials striving for better Government, incited, on one occasion, an attempt on the life of the Governor General's Agent [Colonel Alves] in which he was wounded, while in the riot ensuing, his Assistant [Mr. Blake] was murdered.

The Government orders of 1st April 1839 to Colonel Sutherland, quoted by Brooke, remarked that "we had sufficient experience of the bad policy of yielding to the caprices of females claiming a right to interfere in the Government of Jaypur, and the present was the time to decide whether it is consistent with the prosperity of the country that a Zanana influence shall be exercised for many years to come over all the affairs of State."

The Zanana influence, thus referred to by Government, had in fact been long dominant, both in State and domestic affairs, and not for good in either, but traditions of power and privilege, however

irregularly acquired, die hard, and are long clung to by those who think they should inherit them.

A *Regency Council* was appointed in 1839-40, composed of nobles of the State, with the Political Agent as referee in matters of importance, but, even after this, the Maji and her friends, in order to retain the Regency, more than once tried force and disturbance, requiring the use of Troops, and involving bloodshed, while, for his connection with one of these disturbances by Afghan Vilayatis recently entertained by him, the Maji's brother was banished the Capital for eight years.

The Chandrawatji Maji died in *A. D. 1858.*

The *Council* did good service during the minority, succeeding better, it was found, than was possible for a single Minister.

Brooke remarks that "by adopting the plan of the Council, we got all the most powerful Chiefs on our side, which otherwise we should not have had."

"Again, in no Native State in India had so many great and beneficial measures been inaugurated

in so short a time as were introduced by the Jeypur Council of Regency' * * * *

"Not only did the Council of Regency under Major Ludlow, issue the enactment against Sati but they also made other laws against female infanticide, slavery, exactions of the Bhats Charans &c

Maharaja Ram Sing having been born in August or September 1832, was considered to have attained his majority in 1851, and was then invested with power



Maharaja Ram Sing.

In power, A. D. 1851—1878.

AFTER passing through the difficulties and even dangers of his minority, the young Maharaja gradually developed into a Ruler of singular intelligence and enlightenment.

He did good service in the mutinies, placing at the disposal of Government all his available Troops, which, marching beyond the North East Jaypur Frontier, punished a number of the plundering Mewati villages, rescued several Europeans, and escorted them safely to Agra.

At the Capital he kept order chiefly with the Nagas, a strong and sturdy body of Military celibates of a semi-religious order, who were as staunch and faithful to their Prince as obedient to their religious Chiefs, while in the lofty Nahrgarh or Tiger-fort ovorlooking the city, were safely housed some European Families.

For his services at this time he received from the British Government the District of Kot Kasim

Such service, he was, both as a Rajput, and the Heir of many gallant ancestors sure to render —It is therefore even more to his credit that, as he grew older, he gave increasing attention to the improvement of the administration and internal condition of his State

Much was effected by the Regency Council during the minority, but this was merely the foundation of what was needed —An immensity was next done by the late Maharaja Ram Sing himself, and, if even he could not accomplish all that is desirable, still a movement in the right direction was thoroughly established, which has been carried on, and has every prospect of being continued, and farther promoted by his successor

The late Chief found the State in debt —he left it wealthy, after liberal expenditure on every liberal measure and especially on public works He received charge, with the elements of respectable Government but recently established by the Council ,—at his death, there was really a very complete mechan-

ism of administration in every Department, however much improvement was still desirable in parts of the material and its working, while the Council had become a fully naturalised institution.

Of the great qualities, acquirements or doings of the most gifted of his predecessors, a list was current called "*Ek sau nao gun Sawae Jay Sing ke,*" which Tod renders as the "one hundred and nine actions of [Sawae] Jay Sing."

It would be tedious to try and emulate, in number, such a detail for the late Maharaja, nor is it necessary, for the brief summary to be presently given, of the more notable of his works and improvements, will show that he has left many monuments to witness for him,—and though one of the most valuable of these is the gift to a dry and thirsty country—both to city and field, for man, beast and crop,—of that element which is often deemed a fitting emblem of instability, it may be hoped that, perennially renewed by Heaven as this gift is, it will prove, even more lasting of itself, as it certainly will be in the hearts of his people, than any brazen monument, such as the Ancients thought the very type of enduring permanence.

The late Maharaja was a Knight Grand Commander of the Most Exalted Order of the Star of India,—an Imperial Councillor and Companion of the Order of the Indian Empire, and he was also a Member of the Legislative Council of India from 1869 to 1873.

He died on 18th September 1880, after having selected a young relative to succeed him.

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Maharaja Madho Sing II.

The present Chief.

THE Relative nominated by Maharaja Ram Sing on his death bed was Kaim Sing, of the Isarda division of the Jhalai Section of Rajawats of the Jaypur Family.

Rajawat is the name taken by all the *later* offshoots of the *direct* line of Prithi Raj, *after* his younger sons, as mentioned in an earlier paragraph, had been severally grouped in "the twelve Kotris" with separate Estates assigned them,—and Jhalai is the principal Rajawat offshoot, as well as the one most nearly related to the ruling Chiefs of later years.

Kaim Sing, accepted by all the Family, and approved by Government, ascended the Gadi under the name of MADHO SING II. He was then, [in September 1880] 19 or 20 years of age, and, to ensure his gradual initiation in the work of administration, this was entrusted to the Council under the joint presidency of the Resident and the young Chief.

In September 1882 he was invested with full powers, with the proviso that, for some time, he should consult the Resident before altering any proceedings of the minority, or making important changes in the administration

Succeeding as a minor to the Chiefship of Jaypur,* in which memories of former minorities are still, in some quarters, cherished, the young Maharaja had many difficulties to contend with in his new position,—but these, it may be hoped, will yield in time to quiet perseverance in what is right and reasonable

He is fully resolved to maintain all the good measures introduced by the late Maharaja, and to carry them forward in the same direction of improvement

Various measures, begun by his predecessor, have in fact already received a decided expansion, and others, altogether new, have been started during the short time Madho Sing II has been on the Gadi

But instead of noting these here, it will be better to give them in a subsequent part as a sequel to the works of his predecessor

The Jaypur Territory,

THE Jaypur Territory comprises an *area* of 15,250 square miles, with a *population* of 2,523,949 by the census of 1881. The total *Revenues*, if those of Fendatories and Jagirdars are included, are considerably over 100 Laks or a Million sterling, of which the State Revenue proper is nearly one half or some 53 Laks.

Roughly speaking, the country is for the most part an open *plain*, with an elevated tract, of some 1500 feet above Sea level, traversing the centre near Jaypur, but falling away in every direction except the S. W. and N. E.

The plain is however diversified by *Hill*, in ridges, ranges, groups and isolated heights.

Looking first at the West and North of the Territory, a series of undulating ranges or ridges, here and there interrupted, runs from the S. W. to N. E. in the former direction blocking, from escape to the West, the waters of the Sambhar Salt Lake, which belongs jointly to Jodhpur and Jaypur,—

farther North permitting the Kanth River to pass through to the N W at Sonari to lose itself in the sands of Shakhawati and Bikaner,—and still more to the North East joining the Khetri Hills

In the centre of the State, the Hills from Jaypur and Amber, though frequently interrupted also run North to the Khetri Hills, and North East to those of Alwar

In the East also, ranges from Lalsot run North East to the Frontier, letting the Bangunga River escape in the first named direction, by a gap near Mowah Ramgarh, to the adjoining Bhartpur Territory, [as 50 miles farther back in its course, i e to the West, in the centre of Jaypur, it similarly emerges from the central ranges by a gap near the Jamwa Ramgarh already referred to]

To the South East, about Rinthambhor between the Banas and Chambal, are other ranges with the same general [North East] direction,—and in the South, at Rajmahal and the Banas, are Hills again

It is in these Southern parts that the best *Garnet* mines of the State are situated

It may, somewhat summarily, be said that Jaypur is on the *Waterparting* of this part of India, or rather on the commencement of the Eastern slope.

In this position there are no great lowlands or valleys naturally stored with, or retentive of water.

The *Rainfall* averages about 25 inches.

The *Soil* varies from mere sand in the North and West [Shaikhawati] to a light sandy clay in the East, and a rich black Earth in the South,—but, in the greater part of the area, Sand predominates.

Water is far from the surface (80 to 100 feet) in the Sandy tracts of Shaikhawati in which, however, there are Oases of cultivation, and numerous walled towns with fine stone-built houses, the homes of Seths or Native Bankers and Merchants, who carry on business in all the great cities of India and even beyond it.

In other parts water is reasonably near [20 to 40 feet], but every where the level seems to be sinking, whether this be from increasing denudation of the land, through clearance of Jungle and cutting

of trees,—or from the Nallahs in Sandy ground gradually deepening their beds, and so draining the ground lower than formerly, or from some other less obvious cause.

Trees grow well even in the sand, when tended for several years at first, and there are fine avenues thus reared at Jaypur, where [clear of the Hills] there is nothing but sand to any depth yet reached.

The Hills, where preserved, have a moderate growth of small trees and Scrub *Jungle*, but consumption appears far beyond natural reproduction.

Under the foregoing conditions of country, the vital necessity of *Storage lakes for irrigation*, as promoted by the late Maharaja, and of *Forest Conservancy*, now being started by the present Chief, will be apparent enough.



Some Measures of the Late Maharaja Ram Sing II.

APART from *general improvements* in the administration, some special measures of the late Maharaja merit notice under the headings of Public Works,—Medical Institutions,—Education,—and Science and Art.

Public Works

THIS Department was started about 1860, under Colonel Price, and has, since 1867, been under Lieutenant Colonel S. S. Jacob, the Executive Engineer of the State.

Up to the death of the late Maharaja in September 1880, some 49 Laks had been spent on Roads, Tanks and Buildings, besides several Laks more under a separate Imarat. or State Works Office.

Of *Roads* constructed, the principal is the Agra and Ajmere Highway, now somewhat superseded by the Railway, which bisects the State, forking at Bandikui for Agra and Delhi, and at Phalera for Ajmere and Sambhar &c.

Irrigation Works, including those constructed under the present Chief, number above 100, large and small, capable of irrigating some 32,000 acres. The Area in square miles of the larger Lakes is, of Tori just completed, $6\frac{1}{3}$—Kalak $2\frac{1}{2}$—Mora 2—Khur $1\frac{3}{4}$—and Buchara nearly finished $1\frac{3}{4}$—

Projects are ready for still larger reservoirs on the Banganga at Jamwa Ramgarh, and the Banas on the Ajmere frontier.

City Water Works, started in 1872 and opened in 1875. The Water is pumped by Steam Engines from the Amani Shah Stream into a high level Reservoir, whence it flows in pipes to the city with free taps in all the streets.

City Gas Works.—Started in 1878—Gas at first made from Castor, but now from Kerosine oil, in the manufacture from which sundry improvements have

been made by Mr. S. J. Tellery in charge, under Colonel Jacob,—Streets and Mainroads lighted free.

Albert Hall, in the Public Gardens—Foundation laid by H. R. H. The Prince of Wales. Intended for Public Hall, Museum and Library.—A large and handsome structure, with much beautiful carved marble work, which Colonel Jacob has had designed and adapted from the finest examples of old Indian stone carving.—Not yet completed.—Will cost some 5 Laks.

Mayo Hospital also in the gardens. Foundation laid by Lord Mayo.

Mayo Statue in the gardens. Bronze by Forsyth, a duplicate of that at Cockermouth. Erected by late Maharaja in memory of his Friend.—Unveiled by Lord Northbrook.

Ram Newas Public Gardens,—Area 76 acres. Site chosen by late Chief to be near the city and thus convenient to the people—Besides the Albert Hall, Mayo Hospital and Mayo Statue,—there are good Zoological collections of Beasts and Birds.

Medical Institutions

THE *Medical Department* of the State was first started on a small scale in the time of the late Chief's minority, since which it has gradually developed until now, when, including some new Dispensaries established under the present Maharaja, it comprises one First class Institution, the *Mayo Hospital* at the Capital, and 21 other *Dispensaries and Hospitals* throughout the Territory, of which latter class 5 are supported by Fendatories.

Vaccination was started in 1870, and last year there were 53,173 children vaccinated.

These institutions are under the Residency Surgeon, Dr. T. H. Hendley, on whose care in making them popular, as well as on the Maharaja's *liberality in supporting them, their success depends.*

Education.

THE *Maharaja's College* at Jaypur was founded in 1844. The languages taught are English, Hindi, Urdu and Persian. Teaches up to F. A. Standard of Calcutta University, and has over 1000 students.

The *Sanscrit College*, founded in 1865. Number of students 217.

The *Rajput School* for sons of Nobles. Founded in 1862, Scholars 33.

The *Girls' School*, with several branches. Founded in 1867. Scholars in all 556. Under the Misses Joyce.

The *State Schools in the Districts* number 44, with over 1000 pupils, besides other aided and indigenous Schools.

The *Public library* and Reading Room. Established in 1866.

Science and Art.

EVER since the time of the Astronomer-Prince, Sawae Jay Sing, something of Science and Art has lingered at Jaypur, but this is now having a richer development.

The late Chief established a small *Meteorological Observatory*, but unfortunately under circumstances preventing full success,—and also a *Natural History Museum*, but, finding this not answer expectations, he abolished it.—The Observatory and Museum now existing date thus from the present Chief's time as hereafter noticed.

A *School of Arts*, was established by the late Chief in 1866, under Dr. De. Fabeck, and for the last 10 years it has been under a native Principal.—Drawing, designing, and most sorts of Art work in metal and pottery &c. &c., are taught.

Taste or ability in Art is inborn or bred by long training, and is not to be summarily created,—but there is no doubt the School has, in its time, done good work and diffused better knowledge among

workmen, so that articles, once a speciality of the School manufacture, are now made and sold in the ordinary bazar, while lads, after being versed in simple drawing, become apt draughtsmen and designers when brought under the advanced practical training of Colonel Jacob's Architectural Department.



SOME MEASURES OF THE PRESENT MAHARAJA.

THESE may be noticed in the same order already taken.

GENERAL IMPROVEMENTS.

Transit duties, remitted on grain by the late Maharaja, have now been entirely abolished on all articles except Opium and other intoxicants.

A *trained Native Judicial officer* has been obtained from the Panjab Government, to serve as Member of Council here.

To learn *District Work* as conducted in our Provinces, two students have been sent to the Panjab, supported by the Darbar.

For *Engineer Training*,—arrangements are now in progress for getting students from Jaypur educated at the Rurki College.

Similarly for *Female Medical Work*, two educated native women have been sent at the cost of the Darbar to learn at the Female Medical School at Agra.

Forest Conservancy has been taken up—Four Jaypur Students are supported at the Dehra Dun Forest School.—A forest Ranger has been obtained from Government for three years, and a skilled Forest Officer for the current season to draw up a scheme for this State, to be afterwards worked under Colonel Jacob.

The *Garnets* found in this State are said to be the best in the world, but the Mines, though long known, were, owing to various circumstances, not worked of late years, except surreptitiously by individuals, until last year, 1884, when they were taken in hand by the Darbar, and found most productive.

Public Works,—In the five years since the present Chief's accession, 37 Laks have been devoted to Public Works, including those under the previously separate *Imarat or State Works Office.* In this period some of the largest *Irrigation* works, *e. g.* the Tori and Buchara Lakes have been undertaken.

Irrigation here pays the State a good percentage on its outlay, besides the still larger profit to the Cultivator on his labor, so it is popular with all,—a result mainly due to the care of the Engineer for the interests of both parties, and his consideration also for the wishes and feelings of the people, by whom Colonel Jacob's name will long be remembered, with those of the late and present Maharajas, as bringing water to their thirsty fields

A Steam Hydraulic Cotton Press has just been erected at Jaypur for the convenience of the cotton trade

A preliminary Survey has been made for a *Railway* from Jaypur South East to Sawae Madhopur and the Frontier of the grain producing Territory of Kotah, and, if not prevented in any way, this line can readily be made economically by the Darbar in the same manner as the Jodhpur State Railway



Science and Art.

The *Meteorological* Instruments provided by the late Maharaja were in 1881, at the suggestion of the Residency Surgeon, placed in a suitable position, and supplemented by others, with a staff of trained observers attached, under the supervision of the officer just named.

The principal instrument in the original set was an Osler's improved *Anemograph,*—but in 1882 was added a Van Rysselberghe's *Meteorograph,* a wonderfully delicate, complex automatic instrument. It is one of two in this country, but the only one as yet in regular working.

The institution is now an *Observatory* of the first class, and sends daily telegrams to our Meteorological Department.

Though the old natural History Museum was abolished by its founder the late Chief—the need was soon felt of another of a different sort, *viz* an *Economic and Industrial Museum;* and this also was started in 1881, at the suggestion of the Residency

Surgeon, Dr. T. H. Hendley, who as Honorary Secretary has done so much to promote its utility. The Natives have thoroughly taken to it, more than [illegible] millions having visited it since its opening.

place,—work in brass, marble, pottery and lacquared ware,—and in dying the innumerable patterns and tints of Sanganer Chintz,—while the finer felts of Malpura may also be classed with Art productions.

The Extensive work in cutting and polishing *garnets*, mined in the State, and exported to Europe, also merits notice.

The *Wood Carving* of Shaikhawati is something wonderful to be by common village carpenters, ordinarily engaged in the roughest work, and with employment hitherto for their art merely in carving doors and windows for the rich *Seths* who have their houses there. This carved work will be seen in the handsome Teak wood screens being sent from Jaypur to the London Exhibition.



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